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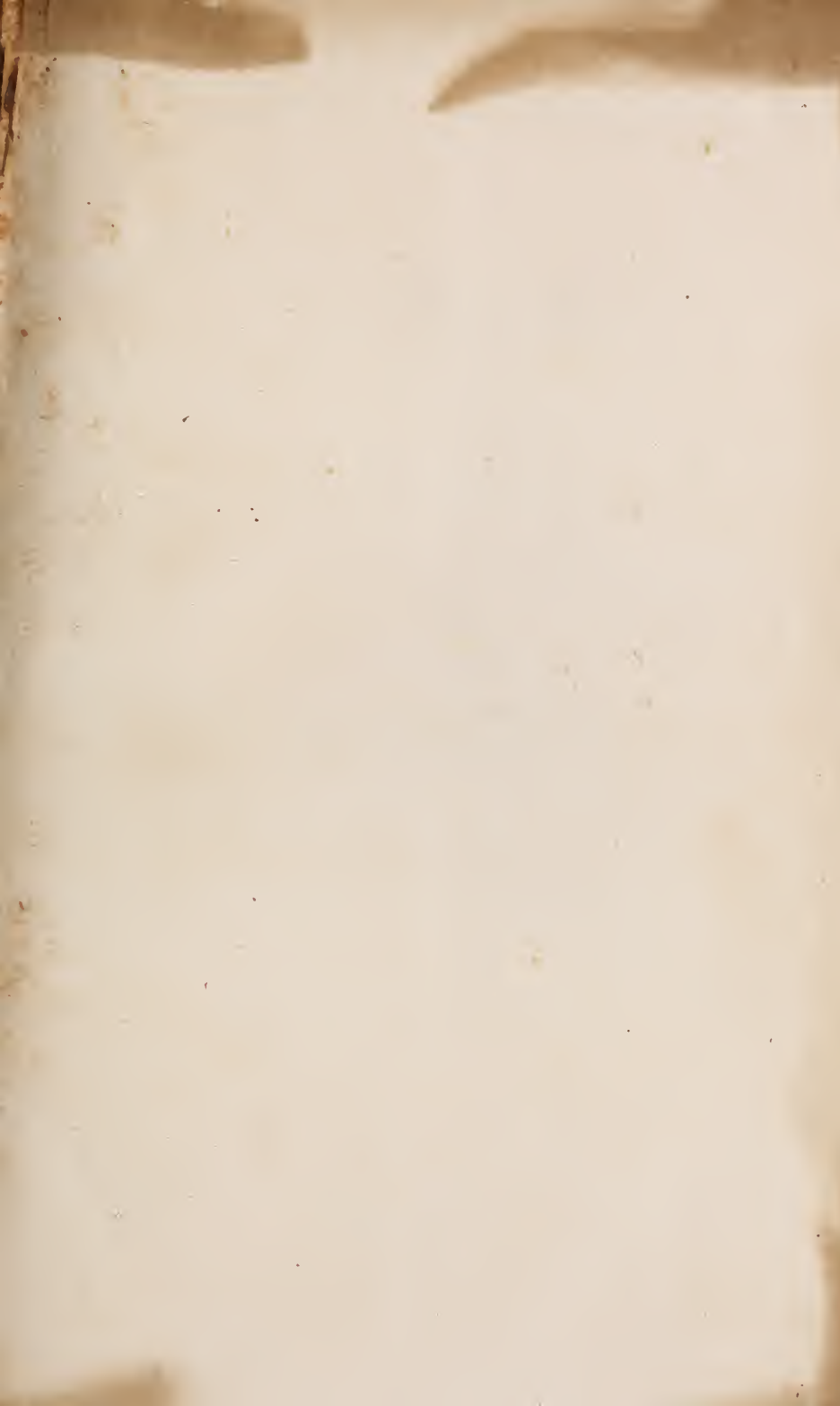
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The Spirit of Missions :

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

JUNE, 1851.

No. 6.

MISSIONARY REPORTS.

Florida.

Key West—REV. C. C. ADAMS.

“THIS is, in the largest sense of the term, a Missionary parish. Within the last four years it has been called upon to administer the consolations, offices, or sacraments of religion to the inhabitants, or their descendants, of at least twelve different nations. And it has within the same period ministered to representatives from almost every diocese in our own land. It has planted the seed of the everlasting Gospel in hearts which have since gone forth into every habitable maritime portion of our globe; while God’s blessing has descended in gracious showers on those who have remained behind, under the droppings of the sanctuary.

In January last, the Right Rev. Bishop of South Carolina visited the parish, confirmed thirty-eight persons, witnessed the baptism of two adults, and through his presence and prayers prepared blessings which have been continually descending since his departure. Since then, the gallery of the Church has been finished, and some new seats added. Although the interior is not completed, still its aspect strikes the mind imposingly on entering; all the sacred utensils, furniture, &c., are of the best quality, and suitable ornaments for God’s House.”

Marianna—REV. J. S. GREENE.

“The Missionary of this Church regrets very much that his report of this station is very discouraging, from the fact that three or four families, the main supporters of this Church, emigrated from this county about the beginning of this year. By reason of this circumstance, the vestry have found it impracticable to extend a call to any minister for the present.

St. Augustine—REV. B. WRIGHT.

“ A Missionary at this station is so limited in his field of operations, that a record of his doings beyond that contained in his statistical returns, possesses little interest. His experience affords him nothing of the stirring interest incident to planting and extending the Church in new and rapidly populating countries. His efforts must necessarily be mostly confined to the limits of this ancient, but small city; and even here, so large a portion of the inhabitants are under the domination of Romanism, his sphere of influence is, comparatively speaking, a contracted one. St. Augustine is quite isolated in its position; the surrounding country for many miles being very sparsely populated, and the nearest place of any consideration as a field for Missionary exertion being forty miles distant, and difficult of access. This is Palatka, on the St. John’s river, the residence of a few intelligent families, and a place of some thrift and enterprise. It is my intention to visit it soon, with a view of ascertaining whether there is anything to encourage the attempt to hold services there; and if there is, to occasionally appoint them. In speaking of St. Augustine as I have, I would by no means wish to be understood as underrating its importance as a Missionary post. On the contrary, I believe that few stations could be abandoned, and the result be more destructive to the cause of sound religion and evangelical truth; for besides leaving the whole population entirely exposed to the baleful influences of Romanism, it would deprive the large number of strangers and invalids who spend their winters here, of the consolations and restraints of the Church. Many of these persons attend the services of the Lord’s House, not a few are communicants, and they are here kept steadfast in the faith. Some are aided in the work of preparation for the dying hour, are received into the Church by Holy Baptism, have administered to them the blessed Sacrament of Christ’s Body and Blood; their last moments hallowed by the Church’s prayers, and then are committed to their final resting place by her solemn burial office.

“ Many of this class of persons, though possessing religious feelings, have little or no knowledge of or regard for the Church, and the instances are numerous where both are acquired through the influence of this parish, and where many return to their northern homes with a strong attachment to our beloved Zion. Attendance at daily service during the season of Lent just past, was unusually large: rarely less than thirty, and generally about forty. There is, too, a marked improvement in the general demeanour of the congregation, indicative of a deeper spirit of devotion and a greater respect for spiritual things. During the past winter the Church has been most violently assailed by the Romish priests in this city; and if abuse, misrepresentation and sophistry, had had their designed effect, we should have suffered sadly. We have taken no notice of it otherwise than by setting forth positive Catholic and Apostolic truth, and we cannot discover that we have been in the least harmed.

“ We are daily expecting a new organ from Erben’s manufactory in New-York, for which we are chiefly indebted to the ladies of the congregation, through whose indefatigable labours nearly the amount necessary to pay for it has been raised.”

Alabama.

Carlsville—REV. F. B. LEE.

“On the first of January I accepted an invitation to officiate in the parish of St. Peter, Lowndes county, on two Sundays in each month, and have been rendering services there regularly up to the present time. The parishes are twenty-five miles distant by the shortest way, but high waters have compelled me very often to take a circuitous route, increasing the distance.

“This division of my time has also occasioned a change from the system of catechetical instruction, as reported in my last semi-annual report. The Sunday School plan has been renewed.

“The condition of my home parish has undergone but little variation. Whether the diminution in the number of services, to which my congregation has been so long accustomed, will be attended with any prejudicial effect, remains to be seen. Should such a result ensue, I would feel it my duty to dissolve the new connection.”

Jacksonville—REV. J. H. TICKNOR.

“Some few years ago this parish was in a very flourishing condition, numbering nearly forty communicants. It has since suffered severely from a variety of causes. Death has deprived it of some valuable members; others have removed; and a few feel themselves no longer entitled to all the privileges of the Church. Your Missionary, at this time, finds it impossible to make any accurate classification of these. We have now twenty-six reliable communicants, of whom four have been added since my report was made. We trust, by the blessing of God, to witness a revival of His work among us. All the signs are favourable; and I have no doubt of yet seeing our little Zion in all her former beauty and strength.

“My parochial charge embraces the villages of Livingston, Gainesville, and Sumterville.

“At Livingston we have a neat Parish Church, supplied with all the accessories of public worship. By the active exertions of the ladies of the Church, a sufficient sum of money has been raised to put the building in complete and beautiful order. Our congregations are not large, though they compare favourably with those of other denominations, and the minister often enjoys the privilege of declaring the truth, as it is in Jesus, to many who do not ordinarily worship with us. I gladly avail myself of this opportunity, publicly to acknowledge the kindness and cordiality with which I have been received, not only by Episcopalians, but by all other persons, religious and otherwise, with whom I have had any intercourse since my arrival here. The Church is opened for services every Sunday, my place being supplied by a lay reader—who is also a candidate for orders—the third Sunday in every month, when I am at Gainesville.

“In Gainesville we are kindly permitted to use the Methodist Church. A congregation, in every way respectable, is beginning to enter into the spirit of our forms, and, I trust, to be benefited by them. It is impossible to experience the genuine and unaffected kindness of the people in this place, without feeling an earnest desire to do something to advance their spiritual and eternal interests.

“At Sumterville, they have been without the services of the Church some eighteen months. I have now made arrangements to visit that part of the parish at least once a month.”

Louisiana.

Alexandria—REV. A. D. MCCOY.

“Your Missionary is happy to report that prejudices against our Church appear to be yielding in this region of the country, and there is a growing disposition to attend upon the services held in distant portions of the parish. When we have a Church built, if we are ever to be favoured with the ability to erect one, there is no doubt that many will join us who stand aloof now, feeling uncertain whether the Church is really to be established in their midst.

“If the brethren, to whom our wants in this respect have been particularly made known, could only visit us, and see how perfectly white to the harvest this wide-spread field is, I cannot doubt they would do what they can to add to the means of gathering it in. Nothing outward is more essential than the erection of the house of God. This will give to our Church here a habitation, and it will prepare us more effectually to invite those who feel the need of a settled home for religious instruction, to seek one among us.”

Tennessee.

Covington—REV. J. A. WHEELOCK.

“Within the last four months, the face of things in my two parishes has changed very much.

“About the first of December, nine out of fourteen communicants, who resided at Covington, left the place, and five of them came to Randolph, which, added to those who were here before, makes the present number of communicants at Randolph forty-two, and reduces the number at Covington to only five. But notwithstanding the number of communicants here, the parish is very weak; most of them being very poor, and many of them even objects of charity. At the earnest request of my parishioners I have opened a parochial school, both as a means of doing good and assisting them in my support.

“The spirit of the Church at Covington has not been broken by the loss of members; but, on the contrary, it has been imparted to those amongst whom they have gone, so that the Church at Randolph is beginning to assume entirely a different aspect. I am still officiating at Covington one half my time, and the other half at Randolph. The prospects at Covington, of course, are not so good as they have been, but yet they are by no means discouraging, while at Randolph they are more flattering than ever before.”

Kentucky.

Covington—REV. M. GALLAGHER.

“The parish may be considered as on a firmer footing than at the last report, inasmuch as the debt, which has been a great obstacle to its prosperity, has been reduced to three hundred dollars.

“We have had much to struggle with, owing to the severe visitation of the Cholera two seasons; the consequent depression in business, and removals have caused the loss of many of our most valuable families. The prejudice against our Church is great, but we think that it is diminishing. Eventually the parish will be strong, but at present it has many obstacles.”

Hickman—REV. N. N. COWGILL.

“Though your Missionary has had many things to discourage him, yet he trusts there is the dawning of brighter things before him. We have reason to believe that the attention of several persons is directed towards our beloved branch of Zion, as a more desirable ark of safety, and where they may enjoy that Christian liberty wherewith Christ hath made them free. It is a day of small things, but still we journey on, faint and weary at times, and almost ready to give up. But when the question arises: Who then will take the few sheep and break to them the bread of life? I am reminded that when I came into this portion of the vineyard, I pledged myself to the work here so long as God should spare me, and in his infinite mercy condescend to make use of one so unworthy. Yet may the Lord send by whom he will send, and feed his sheep by whom he may, so his name is glorified by the salvation of many souls—souls that shall be born unto him by the renewing and quickening power of the Holy Spirit.”

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### Indiana.

*Bristol*—REV. HOMER WHEELER.

“Though our little parish here has encountered some seeming discouragements during the past year, having lost by death, out of the small number, two male communicants, both substantial men—one the senior warden, and been necessitated to meet for worship in an inconvenient school-room, yet we have other things to encourage us. The services are generally well attended, an abiding interest is manifest, and our small and incommo-  
dious place of worship is about to be exchanged for as neat and handsome a Church edifice as there is in this part of the country, which we hope to have ready for consecration the first of next month. Thanks to our Eastern brethren who have opened to us so liberal a hand, and to the lady of the parish, whose persevering efforts, under God, have at last, we hope, been entirely successful.

“At Lima, a town twenty miles east of this, where I have spent one Sunday of each month since July last, in the month of February a parish was organized under the denomination of ‘St. Mark’s,’ since which time I have administered the Communion there once, to eight communicants; the travelling being bad, all, amounting to eighteen or twenty, were not in attendance. This is an interesting and promising field, and it is hoped that after next Trinity it will enjoy the services of a regular clergyman, one having been called to take charge on reasonable grounds of acceptance.”

*Fort Wayne*—REV. J. S. LARGE.

“You will perceive that the number of communicants is fifteen less than at last year’s report. This is owing to the great number of removals, and the erasure of seven names from the list, of persons, all of whom but one, live several miles in the country, and who never attend either Communion

or Church. Though we have lost in numbers, we have not, I think, lost in strength, as our congregations are larger, and the number who regularly attend Communion greater than a year ago. Several are preparing for Confirmation, and I expect to be able to present a good number to the Bishop for the reception of this holy rite at his next visitation, which is appointed for the second Sunday in May. We have secured a lot for a parsonage, and are getting the materials upon the ground. The building will probably not be completed before a year from this time. Some weeks ago I visited Lima, a little town about fifty miles north of this. I spent the Sunday there, and preached thrice to as many hearers as could get in the house. Several in the morning had to go away, not being able to get within the door. I was assisted in the service by the Rev. Mr. Wheeler, of Bristol. A flourishing parish could be built up here in a short time if they had a Missionary to reside in their midst. There are already about twenty communicants. The people are intelligent, liberal and enterprising; and the country around one of the most beautiful in the West. They have made several efforts to get a Missionary, but as yet have not succeeded. I know of no place where a young man could be more useful or more pleasantly situated than here. When will the Church be able to occupy adequately the extensive field already white to the harvest, that here in the West meets your eye on every side?"

*Mishawaka*—REV. B. HALSTED.

"The statistical returns indicate but little change in the condition of the parish since the last annual report, yet there are now signs of renewed prosperity which figures cannot show. For some time past our congregations have been considerably larger than previously, and there seems to be more than ordinary interest taken in the services. There are now several candidates for Baptism and Confirmation, all of whom will become communicants. It is still a day of small things, yet I feel more encouraged at our prospects than for some years past. The cause is the Lord's, and doubtless He will prosper it in His own good time."

*Terre Haute*—REV. C. P. CLARKE.

"The Church has abundant cause for thankfulness in view of what God has done for us in this station. It was under circumstances truly discouraging that your Missionary entered upon the duties of this parish, on the 20th of August last.

"Smarting under the heaviest of all bereavements, the loss of a beloved wife, who died upon the way, with a family of four motherless children, himself in bad health and broken down in spirits, a stranger in a strange land, his prospects were gloomy in the extreme. But the unfailing promise of our Divine Master, 'Lo, I am with you always,' afforded support and consolation. We were not long permitted to feel that we were strangers. We found in Terre Haute a handful of Church people of the right kind, who received us with open arms, and who exerted themselves in every possible way to assuage our sorrows and cheer our spirits. The citizens, too, were by no means wanting in their generous and kind attentions.

"Here I found work enough to occupy and divert my mind from the one sorrowful theme, upon which, with morbid sensitiveness, it was constantly prone to concentrate.

"The parish, feeble from its beginning, had been deprived of pastoral services for several months, and after diligent search, scarcely twenty com-

municants could be found; and the Sunday-school and Bible class were 'numbered among the things that were.' At the present date we have five teachers and fifty scholars. The Church now numbers forty-five communicants, eighteen of whom were confirmed at the last visitation of our Bishop.

"The congregation has increased in proportion, as well as all the other interests of the Church; and what is truly a matter of comfort and thankfulness to your Missionary, peace and harmony prevail throughout our little flock. All appear disposed to 'mind the same things and walk by the same rule.'

"Our Lenten services have been well attended thus far, and will, it is hoped, produce a salutary influence upon the community in general. Thus you will perceive, that St. Stephen's Church is really resuscitated, and it is devoutly hoped, will continue to advance in prosperity, shedding a strong and steady light upon this city and the region round about.

"But we have to regret that our pecuniary affairs are in a somewhat embarrassed state. We are in debt for the lot upon which the Church is built, and the parish is taxed to the utmost for the support of the Rector and incidental expenses. But God, who hath hitherto helped us, to whom belong the silver and gold, and in whose hand are the hearts of the faithful, will, we trust, by means of his own devising, enable us to surmount this difficulty."

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### Illinois.

#### *Lockport*—REV. D. E. BROWN.

"With an earnest feeling of gratitude to the merciful dispenser of goodness to us for that measure of health and happiness we have enjoyed for the past season, we would also unite our thankfulness and supplications at the Throne of Grace for its continuance, not only for ourselves, but also for the Church collectively, and for this parish individually, and also for a blessing upon the Missionary operations of our Church.

"Our services have been well attended for the past season, evincing a growing attachment to the Church, which, though gradual, yet is steady and decided; and could a decent support be awarded this parish and station a few years longer, I have no doubt but it would become a self-supporting parish, and be able to repay in some good degree the fostering care which has been extended towards them. Yet without that aid, and without it in a more substantial manner, it is impossible for the parish to continue its existence.

"I have continued my services at Plainfield through the year with the best of results, and cannot speak too favorably of the prospects there. I have also (since my October report) visited Morris, in Grundy County, and held services. The prospects still continue good: and could a Missionary be sent there, and sustained, the elements for building up a good society, and establishing the Church permanently, would soon be found; still, without that fostering hand, the point will have to be abandoned, and lost to the Church.

"I might say the same of Naperville, in Dupage County, where (you will see by my October Report) a Church Society was organized, and where the prospect is very good for building up the Church; but these places must all be lost without Missionary aid. Naperville and Plainfield should be

united under one Missionary, who would find full employment on that station.

“So also Morris should be united with the village of Wilmington, on the Kankakee, which would be another very interesting field, and to this station should be added the village of Hadley, where are a few Episcopal families. In all these places good and permanent Societies could be established and Churches built, if your Board could extend to them the fostering hand they need.”

*Chicago*—REV. G. UNONIUS.

“I am thankful that in addition to this statistical report, I can truly say that I feel very much encouraged in the field of labour allotted to me. True, many communicants and families who, during the past year, united with our parish, being for the most part lately arrived emigrants from the old country, have also soon left their place vacant among us, falling a prey to the fearful pestilence with which it did please God the second year to afflict and chasten us. But it has been a consolation to me, and to those who had scarcely trod upon the shores of their new home, before they were called hence to a better one, that before their departure the well known prayers of the Church were said by their bedside, and her farewell blessing given them with the pledges of a redeeming love to strengthen them in the hour of death. Again, some few have left our Communion, and others have moved from our city. But still, I can look back upon the past year, and amidst all its trials, toils and even disappointments, recognize and gratefully acknowledge God’s blessing upon my humble work in His service. Among the Swedes who have settled in our city, almost all are now united with our parish, making about half the number of its members. The other part are Norwegians, of which there are several hundred in this place. Many of them, being a long time deprived of religious services in their native tongue, or tossed to and fro with the winds of various doctrines, have grown cold and indifferent in regard to their religious duties. Still many of these have begun more regularly than formerly to attend our public worship, and we may cherish a hope that some, at least, will gradually again be carried back to the truth and the salvation that is in Jesus, and enter into our fellowship.

“The Church-building for which I solicited help from the Atlantic Churches—an appeal which was so readily responded to—is now entirely finished. The corner-stone was, in the absence of the Bishop, laid by me the 24th April, 1850, and at the season of Advent it was completed and ready for worship. The 15th of next month is now the day appointed by the Bishop for its consecration. On account of the cost exceeding what at first was calculated, we last summer rather despaired of being able to accomplish it this year. By the liberal donation of a celebrated Swedish lady, we were, however, soon enabled to continue the work, for a little while interrupted. Our little Church, holding about 350 worshippers, encumbered by no debt, stands now in its Gothic architecture, a plain but beautiful building, upon the prairie that girds our city, inviting the strangers from the North to the altar of the God of their fathers, and reminds them of their earthly home with all its tender associations—now in the past—and the heavenly home, in the future, to be sought for. The entire cost of the Church-building, together with a parsonage adjoining the same, is \$4,600, not including the contributions of manual labour given by the members of the parish. Partly for this object, and

partly for the benefit of our poor, the lady above referred to has contributed \$2,000. Besides that, she will present the parish with a communion service of silver, and has endowed the Rector with a private donation of \$1,000, which has enabled him to pay some debts he had contracted, furnish the parsonage, and take an insurance on his life. Here is not the place for a further comment upon a charitable act like this. It speaks for itself, and may serve as an example to be followed by others whom the Lord has blessed with worldly goods, while destitute parishes in the distant West, and suffering Missionaries, often in vain look for an open hand of Christian charity to promote and sustain their godly work.

It would, perhaps, seem, from these liberal donations, that your Missionary, the Rector of the Scandinavian Church in Chicago, had no more need of the stipend which the Board a year ago had the kindness to appoint for his support. But although the parish as an association has been endowed, and the Rector himself been relieved from many difficulties, still the individual members of the parish, to whom alone, besides his Missionary stipend, the Rector has to look for his support, are for the most part in humble and low circumstances. The contributions they are able to give can hardly yet be considered a sufficient salary, even with the most economical mode of living, and we must therefore yet for some time be thankful for the continuance of the help which the Missionary Society has granted me as a Minister in its service. The willingness, however, which, I am glad to say, that many of my people now in their reduced circumstances have showed, to perform their duty in regard to the support of their pastor, gives me hope, that if God saves them from another year of sickness, and prospers the work of their hand, they will not withhold such increased contributions by which I soon might resign the stipend, which hitherto has been a great help to me, and for the continuance of which I now most respectfully ask.

*Collinsville*—REV. J. L. DARROW.

“Since the date of my last report, we have succeeded in painting our Church and making some other improvements. If we only had a bell, we should feel highly gratified, and I doubt not it would somewhat increase our congregation. I think we shall make an effort for that end this summer. During the last three months I have been suffering from an attack of bronchitis, that has rendered it impossible to perform any more services in the way of preaching or of travelling than I have reported—happily I am now much better.”

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## PROPORTION.

“Let every one—as God hath prospered him.”

It is now a time of unusual prosperity in business affairs. In almost every department there is activity, enlargement and success. Without the very extravagant signs which seem dangerous, and are ominous of sudden and terrible reverses, a healthful and hearty spirit pervades all classes; and a good time now, and a good prospect ahead, give present satisfaction and happy auspices. The offerings of the Church have felt the impulse of the swelling tide as they ought. Indeed, it would be most unthankful to God who giveth, were it not so. Our gratitude for favours past, our trustful dependence for blessings future, require our larger benefactions and returns. It should be a personal question with each one of us, faithfully and spiritually applied, and in a plain, practical, tangible method: ‘have my offerings to

God kept proportion with the increased wealth which He has given me? 'have my offerings to God kept proportion with my enlarged expenditures for my own things?' Many, during the few years past, have been enabled to enlarge their dwellings, and multiply all the conveniences and comforts of their common secular life. Have they enlarged as well their charities, and as much? And if with more limited means formerly, but still sufficient for life's exigencies, they then gave a certain sum, and their income has been doubled; should they not bear in mind, that as this addition has been beyond the sphere of necessary expenses, and passes within the circle of the comforts and superfluities, so out of it a more abundant offering ought to be presented by the faithful. We take pleasure in recognizing any increase of the right spirit and of deeds accordant; yet we do believe that the increase of gifts on the part of Christians has not been sufficiently in proportion to the increase of means given by their bountiful Benefactor. These gifts belong of right to God our owner; he bestows them as ours to use, and ours to give; though we give him back of his own, he receives the gift as if it were ours, so counts it, so rewards it. Thus writes the devout Bishop Ken:

“ My God, we indigent below  
Have nothing to bestow;  
Our all is from thy gracious throne,  
We nought can style our own:  
And when to Thee we offerings bring,  
The drops are of thy boundless spring.

“ But O! Benignity divine,  
When offering what is thine,  
Thou dost as ours thy own accept,  
For which rewards are kept:  
We all our days receivers live  
Of what we to the Donor give.”

*Bishop Ken's Preparatives for Death.*

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#### JOURNAL OF THE MISSIONARY TO OREGON.

The Journal of the Rev. Mr. Richmond, up to the time of his arrival at Chagres, has been placed at our disposal, from which we make the following extracts. Of his fellow-passengers, he says: “ There are some twenty ladies, mostly going out to meet their husbands. Five Methodist Clergymen, and one Presbyterian, the Rev. Dwight Hunt,—once a Missionary for four years to the Sandwich Islands,—the first Protestant preacher at San Francisco. \* \* \* \* I got acquainted with the clergymen, left the matter to them about service to-morrow, and they invited me to officiate. The Captain has left the whole matter to me, so we are to have family prayers in our cabin every night.” \* \* \*

“ *Sunday, March 30, 1851.*—We had service on the hurricane deck. I read the morning prayers. Preached extempore about half an hour.” \* \* \* All the passengers who were not sick attended; a number responded. After the service, the Englishmen present asked me for Prayer-Books. I gave away all I could spare. I have written, by the Captain, to Mr. Aspinwall, that fifty Prayer-Books for distribution ought to be in every boat.” \* \* \*

“ We are, 4 P. M., between seven and eight hundred miles from New-York; as there are a hundred poor fellows going to the Isthmus Rail-road,—who will die before long—was glad of an opportunity to pray with them.”

“ *Wednesday, April 22.*—I had service last night on the hurricane

deck, for the poor passengers and hands. I read some prayers, and they sung a hymn: then I addressed the poor fellows, about a hundred of whom are to work on the Panama Rail-road,—a very unhealthy place. Considering the probability that many of us might never again see our friends, I reminded them of the dear mothers and sisters they had, perhaps, left; of the interest they must have felt in their good conduct and piety; of the prayers that had been offered up for them; and especially of the love manifested for them by God their Father, and Jesus Christ<sup>n</sup> their Redeemer. I repeated some of the calls of the merciful Father of all to his rebellious children, and urged them, by all these motives, to pray for grace: to turn to God by a living faith. As the light of the uncertain lamp flickers on their faces, many a shaggy head was bowed; over many a furrowed countenance the secret tear ran down; and many an eye was closed, lest the emotion of the heart should be too clearly aroused.” \* \* \*

“A great many persons on board are bound for Oregon. Even many who propose first to go to the Mines, seem to have made that their ultimate destination. The passengers, many of whom have been awfully sick, are gradually coming out of their berths.” \* \* \*

“I officiated on the hurricane deck; had to brace myself against the place where I stood, both in reading prayers and in the address,—the subject of which was, the importance of using the opportunities and the leisure afforded us on board, to meditate upon the good account which all flesh must one day give to the God of all spirits! I have formed the acquaintance and learned the story of many men in the ship. There is a surveyor on board, with five men, who is to run the first line to Oregon. There is a sensible Scotchman, and ten or fifteen Englishmen and Irishmen, from Bloomfield, N. J. There are two hunters, who have crossed the great plains of the Rocky mountains, and are returning to hunt for one of the posts in Oregon. There are a number of merchants from San Francisco, Sacramento City, &c., &c.; many of my own countrymen, carpenters, millwrights, &c., for a market at the mines; half-a-dozen children; numbers of Germans; Spaniards from the Isthmus; a young man from Providence, to join his brother, who has made a fortune at Los Angeles,—in short, all sorts of folks.”

“*Thursday, April 3.*—Last night we run back six hours, to prevent our getting on a reef off the first of the West India islands in our course. This morning, about 10 o'clock, as I was going to commence the service, the Empire City hove in sight, and we put off the prayers until she had passed. So you will hear from us in good health, about 1100 miles from New-York.” \* \* \*

“*Saturday, April 5th.*—Last night the Presbyterian and Methodist clergymen had their usual service in the ladies' cabin, and I read prayers, and addressed the men on the hurricane deck. As, however, the weather was balmy as the gales of 'Araby the blest,' many of the passengers were enjoying the splendid heavens,—far more splendid than in your northern latitudes; and when the bell was rung for service, a great many of them remained, so that I suppose there were between two and three hundred worshippers. My heart has warmed more and more towards those hundred poor fellows who are to work on the Rail-road at the Isthmus, and many of whom must inevitably die—if the rest of us are spared longer—in a very short time. I have adapted my discourses, more or less, every day, to men in their condition; and many a stern eye has shed tears, and many an uncombed head is bowed down on the heaving breast, as suggestions are made respecting the fate that may be before us, and the friends we have left behind.”\*\*

"*Chagres, Monday, April 7th.*—The Methodist Clergymen officiated to three hundred people last night. We think we have had more religious services in the same time than were ever held in any vessel that has sailed out of New-York. The land was in sight at daylight, and at ten our gun was fired, and we anchored. It would be utterly impossible to describe the scene around me. A sort of bay and bluff covered with trees; an old Spanish fort on a hill; a few small houses; the village of Chagres under the hill; the Prometheus, from New-York, and the Great Western steamers lying at anchor; baggage all over the boat; boats rowing from shore; names called; passengers jumping into boats;—'confusion worse confounded.'"



## VISIT OF THE BISHOP OF RUPERT'S LAND TO THE CREE INDIANS.

(From a weekly paper of the Church Missionary Society, England.)

### SOME ACCOUNT OF RUPERT'S LAND.

Rupert's Land occupies the north-western parts of the great North-American Continent. It is a very extensive, and, generally, a very dreary region; and when you read of it you will feel thankful that God has ordered your dwelling-place in a temperate climate, and a fertile country, like England. In Rupert's Land, lakes, rivers, swamps, great level plains, called prairies, barren hills and hollows, are all strangely tossed together. In the more southern parts there are places, like the Red River, where crops of different kinds of grain, wheat and barley, &c., may be grown as with us; but as you go northward the climate becomes more severe and the country more and more desolate, until at length all vegetation ceases. At Fort Churchill, on Hudson's Bay—an immense arm of the sea that has hollowed out a basin for itself in the middle of the continent—the country is buried in snow from the middle of October to the middle of May, nor does the ice break up generally until July. At York Fort, more to the south, brandy freezes into a solid substance, even in rooms where a fire is kept constantly burning; lakes and rivers from ten to twelve feet deep are frozen to the bottom; the air is filled with small sharp-pointed particles of ice, which, when driven by the wind against the face, raise the skin in white blisters. When a room has been thoroughly heated, and the fire has burnt down, the chimney is closed tight, so as to shut out the cold air, yet the walls of the room will be found covered with ice two or three inches thick. This will be produced, in a great measure, by the breath of the persons in the room, and by the steam of their meals.

### THE INDIANS OF RUPERT'S LAND.

The Indians who live in these dreary regions must have many wants and troubles of which we know nothing. They are indeed an unhappy race, not because of the country they live in, but because of their own ways. Without God's grace in his heart, man goes wrong and brings trouble on himself. Even in rich countries he is often found poor and miserable: how much more in barren regions like Rupert's Land! To have the knowledge of the true God, and Jesus Christ whom He has sent; to know where to go for help; this is a man's best treasure, wherever he dwells. This "one thing needful" the poor Indians are still, with few exceptions, without. They are therefore the slaves of their own sins and passions, "foolish, disobedient, deceived . . . living in malice and envy, hateful, and hating one



another." "their feet have been swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known." Instead of loving as brethren, being pitiful to each other, and helping each other, the different tribes are always at war. In these wars they are treacherous and cruel: they spare none, neither women nor children, old nor sick. The Indian glories in the number of scalps which he has torn from the heads of the human beings whom he has murdered. The wild animals which prowl about the forests and plains are not so savage as the wild Indian.

Thus they destroy each other, and by their slothful, wasteful habits, bring destruction on themselves. They will not cultivate the ground where they might do it. They will steal, but, if they can help it, they will not work. An Indian will lounge all day in the sunshine, and leave all the heavy labour to the poor wife; nor does he think of the dreary winter which will seal up the lakes and rivers, when he can no longer fish. It often happens, therefore, that they are in a starving state. The rocks, scraped of their covering of moss, tell sad tales of human suffering to those who travel through the wilds of Rupert's Land. Nay, worse than this, parents have killed and eaten their own children, to lengthen out their lives.

Thus their numbers are greatly reduced. The *Saulteaux*, once very powerful, number not more than three or four thousand. The country they lived in produced wild rice in abundance, but they were too proud to till it. The *Crees*, in thirty years, dwindled down from 10,000 to 200. The *Coppe* Indians, in five years, were reduced one-half.

What is to be done for them? What can relieve them, and preserve them from becoming extinct? There is one remedy, and one only, and that we have been endeavouring, so far as we have had means, to introduce among them—the blessed Gospel, that which can strengthen the diseased, heal that which is sick, bind up that which is broken, and bring again that which is driven away. Even a small portion of it has been prized; and instances have occurred of a desire for Christian instruction amongst these poor people, so strong that it may well be compared to the craving which a famishing man has for necessary food.

Some touching cases of this we now mention: they may do us good. We are often like a rich man, whose table is crowded with a variety of delicate food, but he has no appetite. We have our Christian privileges, our Sermons and Lectures, and Missionary Meetings: alas! how often we care not for them! The School-room or the Church is over the way, but it is too much trouble to walk across: we are not hungry, we have no appetite. Now let us learn what an anxious Indian will do whose soul is hungry for Christ.

#### ARRIVAL OF THE FIRST BISHOP OF RUPERT'S LAND—BAPTISM OF INDIANS.

Dr. Anderson, the first Protestant Bishop of Rupert's Land, reached York Factory in August of last year. In going out, he said that he felt he was sent especially to the Indians; and the day after he landed he commenced among them his Missionary labours. Some Cree Indians were visited in their tent, and spoken to through an interpreter. Poor creatures! they were deeply interested, delighted to hear the words of peace and salvation. Many of them were deeply affected. They expressed their sorrow that their fathers had not known, and could not tell them, about the true God, and that they had no minister to teach themselves and their children; and when the Bishop told them that he and Mr. Hunt had come out to learn

the language of the Indians, that they might be able to make the Gospel more widely known amongst them, their delight was great.

The next day was Sunday, and the Indians were present at Divine Service, which was held in a large hall in the Fort. It was the nineteenth day of the month, the Psalms for which are Missionary Psalms, and the eleventh Sunday after Trinity, the first Lesson for which contains the account of a poor Heathen who had been told how he might be recovered of his leprosy: how suitable for the Bishop, when he chose for his text 2 Cor. x. 14. "We are come as far as to you also in preaching the Gospel of Christ," and proceeded to tell it out among the Heathen that the Lord is King, and that He has opened a fountain for sin and uncleanness, where they who are unclean by reason of sin may wash and be clean! His heart yearned over these poor people, and, by degrees, he got from behind the desk on which his Bible was placed, and advanced with outstretched arms toward that part of the room in which they were sitting, while his voice became quite tremulous from the anxious Christian affection which drew him toward them.

The same afternoon the Indians were again visited in their tent. The first time they were taken by surprise; but now they knew the Bishop was coming, and they had done their best in the way of preparation. The tent was large, and there were about 40 Indians in it. They had kindled a large fire with logs of wood. The ground was carpeted with green branches of trees, and a few boxes or trunks were placed for their visitors, while the Indians squatted themselves on the ground. A conversation commenced of a very affecting character. They said they wished to have a Missionary among them to tell them of Christ; that it was very hard, when they were willing to be taught, that they should be passed by. Very painful indeed it was to both parties that this should be necessary. Gladly would the Bishop have left a Missionary with them, but there was none to spare; and to this day those poor people are still, so far as we know, in the same state of spiritual need, although there are numbers amongst ourselves who could go and teach them, if they had the willing mind.

In the evening several of them visited the Bishop in his room, and two of them came forward, of their own accord, with a request that they might be baptized. These men were very simple and very humble. They did not know much, but what they knew they had learned, not merely with the head, as people often are contented with doing, but in the experience of their hearts, so much so as to encourage the hope that they were taught of God. The outward help they had met with had been small indeed. One of them was called John Morris, a very pleasing, handsome man: he was one of the Hudson's-Bay Company's servants. Four years before, he had been at Norway House, one of the Company's stations at the northern end of the great Lake Winnipeg, and there he had heard one sermon from the lips of a Protestant Minister, from whom he had received an alphabet of his own, the Cree, language. It was no easy task for a poor Indian to learn the sounds of the different letters; but the blessed truth of a Saviour who had loved him and died for him, of which he had heard, was so sweet, that he longed to know more. He set himself to the task; the more remarkable, when you remember how lazy the Indian is. One by one he made the letters out. He was like a man climbing a very steep and rugged mountain to reach a well of refreshing water which was above; and every new letter learned was a new difficulty overcome. He then got a

Cree Catechism, and, as he had learned the letters, he proceeded to put them together, and learn the words. If his first attempt was difficult, this was more so. Now and then he had a little help, but these opportunities were few and far between. What an encouragement to many a poor person in our land who cannot read, to set about it at once. That Catechism he read again and again, and out of it he learned all he knew. How many there are amongst us, who have never got as much out of the whole Bible as this poor Indian did from his Cree Catechism! How many, who have heard hundreds of sermons, and who have never profited as much by them as John Morris did from one! That he felt the value of what he had learned, was evident from the pains he took to make it known to his half-brother and others of his friends. We like to share with those we love that which we think is worth having, and simple efforts of this kind God often blesses to the good of souls. This half-brother was won over to Christ, and he was the second Candidate for Baptism. He is a fine athletic man, but as humble and teachable as a little child. His countenance is mild, and somewhat dejected. He had been teaching his wife, and had brought her, with three small children, to be baptized. See how Christian truth spreads from heart to heart. He who shuts his heart against it injures others as well as himself, for, so far as he can, he prevents the light from shining onward.

These are some of the questions which were asked, and the answers given by the two brothers, when they came to be baptized. "Why do you wish to be baptized?" "I wish to be a follower of Jesus Christ: for this I pray every evening and morning, and that God may give me whatever is good. If I do what is right, He will do so. It is my heart's wish to be baptized, because Christ tells us to be baptized."—"What sort of heart have you?" "A wicked heart."—"Who is Jesus Christ?" "The Son of God. He came down from heaven. He died for our sins, and went up to heaven again."

It was very remarkable, that, with these two half-brothers, two whole brothers from Churchill Fort were baptized. One of the Company's officers had been in the habit of collecting the Indians who were about the Fort, and reading to them. He had left four years before; but these poor fellows, like John Morris, kept in mind what they had heard, and once a year they came a long journey to have their little store of Christian truth replenished. They knew there were Christian Indians at Norway House, and that once a year they came down on the fur business to York Factory. Here they used to come, and converse with them for two or three days; and these two men, until they met the Bishop and Mr. Hunt, had never seen a Minister. The Baptism of these four Indians was most interesting: their modest firmness and humble confidence were very pleasing. Each pair of brothers had been known by the names of Johnny and Josey, and by the names of John and Joseph they were accordingly baptized.

Encouraged by these manifest proofs that God was working by His Spirit on the hearts of the Indians, and blessing small opportunities and simple means to the conversion of their souls, the Bishop and his party went forward on their way rejoicing. We trust it may please God that we may have many more such interesting facts to place before our readers. Meanwhile, let us pray that the Word of the Lord may have free course, and be glorified amongst the wandering Indians of Rupert's Land.

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APPOINTMENT.—Rev. W. H. Woodward, to Madison, Wisconsin, from February 7th, 1851.



# FOREIGN.

## MISCELLANEOUS.

### REVIEW OF THE LIFE OF THE LATE REV. HENRY W. FOX.

No memoir, since the days in which we hung delighted over the pages of that of "the beloved Martyr," has afforded us such profound gratification as that of a late Missionary of the Church Missionary Society, the Rev. Henry W. Fox. A recent review of it, in the London Christian Observer, seems so well adapted to our pages, that we publish it entire, satisfied that it will please many readers. The work has been recently published in this country by the Messrs. Carters, New-York.

*Memoir of the Rev. H. W. Fox, B. A., of Wadham College, Oxford; Missionary to the Telooogo People, South India. By the Rev. G. T. Fox, B. A., of Durham. With a Preface by the Rev. H. V. Elliott, M. A., Incumbent of St. Mary's Chapel, Brighton. Second Edition. London: Seeleys, 1850.*

THE Christian community has much reason to be thankful to Mr. George Fox, for this Memoir of his brother. When the nearest friends of a departed Christian are willing, thus simply and unreservedly, to lay open to the public observation the whole anatomy of his soul, they offer, not without an effort painful to themselves, an important service to that science which has to do with the spiritual health of men and of society. But whoever takes in hand to write the life of a near and dear relation, attempts a work beset with difficulties and temptations. There is a personal pride, and a family pride, each seeking to be gratified; there is a very natural sensitiveness which shrinks from exposing some, perhaps, of the most vital parts of the character; there is an affection for the subject of the Memoir, which overrates natural acquirements, abilities, and capacities, and softens down all the harder features of the mind.

Mr. George Fox seems to us to have been preserved almost singularly from these peculiar temptations; insomuch that the impression necessarily received from the perusal of the book, is that of a work undertaken with a single view to the glory of God, as exhibited in the character and life of his brother. Yet surely few biographers can have been more strongly tempted by at least some of the natural feelings to which we have referred. No one would have thought it irrelevant or unbecoming, for example, if a few words of respect and admiration had been offered to the memory of the father from whom the subject of this Memoir inherited certain great and distinguishing qualities—a remarkable clearness in apprehending right princi-

ples, and a tenacious and almost obstinate perseverance in carrying them out.

But our author has, no doubt, taken the best course in all respects. No one will read this book without knowing all that he needs to know of the character and the principles of the home from which Henry Fox went forth on his mission of love. His letters to his sister, no less than her own exquisite contribution to the Memoir, set forth the truth, the tenderness, and the wisdom of his chief spiritual counsellor on earth, as fully, and far more expressively, than the most elaborate panegyric.

The life of Henry Fox is one of peculiar interest. It comprises two distinct periods, either of which would alone supply a most useful and important subject for study. The former of these two periods is the history of a boy at Rugby School, from 1831 to 1836,—“during the most vigorous years of Dr. Arnold’s valuable life,”—with all his thoughts, feelings and experience freely exposed in confidential letters to his sister. Now, before we introduce our readers to any of these letters, we must warn them, that though they are written from Rugby, in the very meridian of Arnold’s influence, by one of the most attached of his pupils, the tone and the spirit, the thoughts and the principles, are not strictly those of Rugby nor of Arnold at that time. The genuine disciples of the place and the man have often a style of thought, and a manner (perhaps we should say mannerism) of expression, that connects them together as a school, while it distinguishes them from other writers of their own age and standing.

If, then, we compare these letters of Fox with the writings or the remembered conversations of Rugby men of his day; or, if we take a number of the Rugby Magazine of that period, and contrast the thoughts, feelings, and language, we shall see readily enough that he was not rightly a Rugbeian, though he was at Rugby, but was, in fact, learning a higher lesson in another school. He was a student in the school of Christ—he was searching the Scriptures for the will of God concerning his own soul, with constant and fervent prayer, and with unremitting aid and counsel from his wise correspondents at home. And thus he was made acquainted with the Truth in Jesus Christ. Let us not be thought to speak disrespectfully of one whom we very sincerely respect and admire, if we say that Dr. Arnold’s teaching, *at that time*, was not calculated to lead his pupils *directly* to the great distinctive principles of the Gospel. He admitted, on going to Rugby, that his hope was not to make religious boys, but to prepare boys to be ultimately religious men; in other words, not to teach them the truth at once, but to train them to look for truth, and to receive it when it should be presented to them in maturer years. Consequently, there was in his preaching at that time, as he freely admitted in later days, a want of doctrinal statement—a reserve on the essential points of Christian truth. Instead of this, he seems to have applied himself to the formation of a certain character, in which, undoubtedly, he succeeded to a great degree, of thoughtfulness, of high morality, of reality, of courage, of earnestness, of a love of truth in the general. Perhaps, indeed, we shall best explain our view of his teaching *at that time*, if we say that he taught his boys to love *Truth* in the abstract, rather than *the Truth* revealed in Christ.

And this teaching was visibly impressed on his disciples when they left him to enter the University and the world. They were distinguished above every other *set* of men for moral courage, and candor, and fairness of mind; but not for a clear apprehension of Scriptural truth, or for that exclusive attachment to it which rejects for its sake all other systems and creeds.

Hence, although they were, more than most men, prepared to listen to the truth without unfavorable prepossessions, they were, in most cases, greatly exposed, from the same reason, to the influences of specious error. One benefit, to say the least, Arnold and his school have conferred upon us:—they have never been afraid to avow whatever admiration they might feel for Evangelical truth and Evangelical men; they have rendered it possible for a man to confess Christ in our Universities, without the opprobrium that would formerly have overwhelmed him.

But we repeat, that such characters as those of Henry Fox and Spencer Thornton, much as they owed to Dr. Arnold—to his kindness, his encouragement, his *respect*, and the example of his earnest, active piety—were not the natural formation of his teaching, or of Rugby in those days.

We must give one or two extracts from H. Fox's letters at this time. They are remarkable, we think, for simplicity of thought and style, combined with a manliness and vigour very much beyond that which is usual in a boy of sixteen. The first is a letter to a friend, from whose kind and serious conversation in his sick-room he had some time before received certain good impressions, though they were not acknowledged at the time :

“ You will, no doubt, be much astonished at receiving a letter from me, so long after our correspondence had closed; and especially as I was the party who put an end to it. I now write to ask your pardon for so doing, and to express my sincere sorrow for it. Do not think these expressions are feigned or exaggerated: for though our acquaintance was but very short, yet it was blessed by the hand of God, and you were made by Him the first instrument to call me to Him: at first, as you may remember, I obeyed the call, but after you left, I fell away again, and on your writing to me—as religion was *then* a disagreeable subject to me—I did not answer your letters, and so the correspondence broke off. I now beg of you, that if you can forgive me, you will be so good as to renew it. I recollect you told me that you were brought to the knowledge of God by an elder sister, and this has been my case. About a year ago my elder sister and brother took great care of my religion; and have, by God's blessing, bestowed on me the best gift they could have given me,—or rather not they, but God. I have often thought of you since you left, but more especially lately, and have intended for some time to write to you, but have had no opportunity before this; and now, though later, I hope you will not reject this letter. Since you went away from here, nearly three years ago, great changes have taken place in myself, my friends, and the school. From the ‘shell’ I am now advanced to a high place in the ‘sixth,’ and my mind and faculties have had a great change;—but this is too egotistical and boasting. Again and again, as I go on writing, I constantly think how you will receive this, and am afraid that you will not take it well: but pardon what is amiss, and believe me, your affectionate friend.” (pp. 5, 6.)

The following is from a letter to his sister, written in one of his happiest moods:—

“ I derive very great comfort from reading the Bible every day. I understand it better and better, and see the meaning of the various passages in it in a more forcible light. I always find the Sunday too short for what I want to do on it; I therefore intend to make some other day during the week like a second Sunday, and, except my lessons, read and think of nothing, save God only. Many others here think, as I used to do formerly, that Sunday is too long, and therefore spend two or three hours in bed longer than usual, and spend the rest of the day in listlessness, or perhaps worse, never thinking what a blessing they are throwing away. I feel now, as you told me you did, that the Sabbath is quite a rest from the worldly thoughts of the other parts of the week. Last Sunday was a most beautiful day, and I took a walk by myself into the country, and never felt so happy before.

I continued for more than an hour, praising and praying to God, and thanking him. I shall never neglect it again.—I felt it as a preparation for heaven.” (pp. 15, 16.)

Throughout the whole of his school-letters, we notice not only a general tone of religious sentiment, but the same practical application of his principles to his present sphere of action, which, in later days, so eminently distinguished his character. There is a jealous and honest watchfulness over his own heart and life—the most thoughtful and thankful appreciation of the instructions of his masters; and—the hardest task of all to a school-boy—many a brave effort to admonish, to rebuke, to exhort his school-fellows, wherever, especially among the younger boys, he could find a hopeful case. As for instance,—

“There is a very interesting case here. There is a little boy about fourteen years old, in other respects a nice little boy, and one whom I was rather fond of: but the other day, in talking with him, I discovered he never read his Bible; in short, he knew nothing of the Christian religion. I have been endeavouring to impress on him the awfulness of his state, but he seems scarcely to care whether he is lost or saved. He understands neither heaven nor hell, nor that he is born for any other state than this,—that is to say, he does not *feel* it to be the case: he has apparently been completely neglected at home with respect to religious matters. Now I want to know how to proceed with him—how to open his mind—for I think, when he once perceives in his heart how wicked he, together with all others, is, that he will be more able and willing to understand the truths of the Gospel. When I have got him to do anything right, rather than what is wrong, I generally discover it is done merely because I asked him; and this doing what he thinks I wish, together with other points, shows that he has naturally a good heart, but that it wants cultivation.” (pp. 9, 10.)

Seldom has a youth left a public school with brighter promises, in regard to moral and religious culture, for his University career, than Henry Fox, when he entered upon his residence at Wadham, in 1836. “Let him that thinketh he standeth, take heed lest he fall.” No period of the Christian life is without its own temptations. It is possible for a servant of God to pass through a succession of trials unscathed, and, yet, to find his faith fail him at the last. We may, indeed, thank God that the faith of His young servant did not fail under the trials of Oxford: and that he who had carried him safely and triumphantly through the dangers of boyhood, “saved him from falling” in his youth. But there was at least a halting in his spiritual race, enough to put his soul’s life into some peril, and to supply him with a strong and wholesome warning during the rest of his course.

We especially recommend this part of the Memoir now before us to the consideration of those who are sending their sons into the little world of the University for the first time. The peculiar dangers attending this critical moment are shortly and very ably stated by the Editor; and illustrated most faithfully by the experience of his brother at Oxford, during the first two years of his University life. We feel confident that the steady love of truth which has led Mr. G. Fox thus “freely to expose the errors into which his brother fell,” will be abundantly blessed in the fruit which others will reap from it in the way of instruction and warning; while the admirable judgment, the sterling good sense of his remarks upon his brother’s case, must commend themselves to all who know the tastes and the tone of University life. He observes truly, that “though to the eye of the world there was not much to complain of—nay, if he had not previously been the subject of deeper impressions and a more vigorous piety, one would have rejoiced



even at that measure which still remained, when most palsied by lukewarmness; nevertheless, the disadvantages which he experienced from the causes already detailed, were serious and permanent."

These causes are thus stated: 1. A want of care in the selection of associates; 2. A violent passion for boating—that is, *boat-racing*—with its attendant evils; 3. The want of regular habits, and fixed times, both for study and devotion; a description that answers to the features of more than one character we can recollect in our own time—we might almost add, *in our own boat*. It is a case of constitutional indolence, bearing down and overcoming the better influences of reason and conscience. And let it not be thought inconsistent to speak of indolence in so close connexion with strong bodily exercise, as that of rowing. We know by large observation, as well as by painful experience, that mental languor is the constant attendant on *excessive* bodily exertion. In nine cases out of ten, the man who most keenly enjoys the physical excitement, and feels most intensely the strong play of muscular action, as the long eight-oar swings and lifts to the measured stroke of a well-trained crew—will pass the forenoon in a listless state of mental relaxation. We have known striking exceptions to this history; but we fearlessly maintain that it is generally true—as no doubt it was in the case of Mr. Fox.

In the opinion of his tutors, and of his associates, he passed for a man of distinguished moral excellence, and steady religious principles. Let the following letter tell how he regarded himself, as he looked back on this stage in his life, when the Word and the Spirit of God were regaining their power over him:—

" . . . . . I never knew so much wickedness in myself, so much innate sin, growing apace and overrunning all things, the moment it was unchecked by the grace of Christ. My dear sister, you can no doubt feel for me, but you can scarcely know the extremity of my sin, and the blackness of my heart; the frequent entire neglect of God in private, which made its appearance, even before men, in the form of carelessness, and the laying hold on the world again, and its pleasures; the dimness of the spiritual light; so that these things, which had before been plainly sinful and hateful, were now become doubtful, and many which before had been disallowed, were admitted; nay, even *now*, I scarcely dare say that I am out of this slough: often and often do I fall back, even when I have been somewhat brought back to God; and then to think that this is the case with one who has had committed unto him not five, but ten talents, for here am I surrounded, as it were, by every means of grace, if I choose to make use of them:—daily prayers, outward assistances of regularity of mind and habits, good sermons, truly Christian and wise friends, Sunday Schools, visiting, and every assistance which books can give: all this, and yet so neglected; and I, who am here placed in a most responsible situation, as a light upon a hill, have become darkness. How much evil I have done, not to speak of the absence of good to those around, I dread to think of; but Christ, who loves us better than we know, deigns to call us brethren." (p. 63.)

We are now introduced to a third period in the life of this eminent servant of God. In the year 1840, he is rather abruptly introduced to us, as ordained Deacon, as married, and appointed, together with Mr. Noble, missionary to the Telooquo nation, with the full consent of his parents and family. The purpose of becoming a missionary had been conceived at Rugby—laid aside, and almost forgotten, at Oxford—and re-awakened, with the revival of religious principles and feelings, after his ordination. He treated the subject with the simplicity of the wisdom that is from above; neither hastily rushing into the enterprise on the first impulse, as on a Di-

vine call ; nor, on the other hand, putting it aside and quelling the voice within, by the crowd of objections and excuses that are always at hand. He pondered it, and prayed over it ; he sought advice from those who were most capable of advising him ; above all, in genuine faith, he laid the case before the Author of all wisdom—and he was guided aright.

It seems that the first desire to be a missionary was awakened in him by reading the Memoir of Henry Martyn, and he became a worthy follower in his steps. Mr. Elliott, in his preface to the work before us, suggests a comparison between these two Christian heroes. Such a comparison may indeed be instituted wisely and to good purpose. It is highly useful, as well as interesting, to observe the variety of feature in the children of the same family. But we cannot quite agree with Mr. Elliott in the results of this comparison. The younger Henry had not “the same length of service to show” as the elder, “nor the same splendid results of missionary enterprise ;” but “*in the depth of his love*” we can see no inferiority, either to Martyn, or to any servant of Christ with whose spiritual character we are acquainted. From the time that he set his face towards India, until that day when he entered into his rest, Henry Fox passed through trials of more than usual severity. The dearest ties that bound him to this earth were sharply torn asunder ; yet, his bleeding heart still beat truly and constantly for his Saviour. Even his wish to spend and be spent for Christ was denied him ; but he kissed the rod, and turned his face ever towards Him that sent the blow. His love, as far as we can discern, never failed or faltered for one moment. Can more be said of any Christian, from the first martyr downwards ?

From this time the letters of Mr. Fox are filled with a new interest. They speak the thoughts of one who has received a high and noble mission from the Most High. There is a remarkable solemnity in the letter written to his mother, to thank her and his father for having given their consent to his “plan of being a missionary,”—only expressing a wish that it might be given heartily and cheerfully,—that they would “not merely *allow* him to go, but with zeal *send* him forth.” There is a most touching sweetness in the few lines of farewell from Gravesend. His description also of a day at Madeira, and his first impressions of Madras, are admirable. They show that, if he had not been occupied with higher thoughts and greater purposes, he might have taken a good position among men of letters.

Without any loss of time, Mr. Fox settled down to his work at Masulipatam, or Bunder, the capital of the Teloogoo nation. His colleague, Mr. Noble, undertook the establishment and management of a school for the higher classes of natives ; while Mr. Fox applied himself to the direct work of an Evangelist—preaching in the streets and lanes of Masulipatam and the surrounding villages, wherever he could find an audience. The following extract contains some valuable results of a missionary’s experience.

“I like to give a short time on a Sunday to you. I used often to do so of old, and every old thing I like to renew or continue. It is no sinecure to be a missionary. I do not mean anything regarding any work I have at present to do, for my present is just like the work I have had in past years—language learning—and our movements and changes have hitherto prevented this from coming in any sufficient quantities to prove a weight to me ; but I mean that a missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along ; just the same reluctance to prayer and reading of the Scriptures : in fact, I see nothing but the grace of God to prevent a missionary from being as cold

and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly. Probably my work will be deadening to my spirit—up hill work with the lowest, most corrupt, and darkened, of any men that I ever met; but my Saviour is at my side, He can deliver me; but we do, indeed, need the prayers of fellow-Christians for ourselves, as well as for our people. It is one thing to give up home, country, friends, &c. : to be a missionary is another,—to take up our cross, forsake all, and follow Christ. For that *all* which is to be forsaken has followed me here; it is not without, but with in—a man may travel and yet not bear his cross; all this I knew and expected: now I experience it. It does not dishearten me. I never expected that the being a missionary was to work any such wonderful change, which belongs to the work of the Spirit alone.” (pp. 118, 119.)

In the series of letters which follows, written during his first residence at Masulipatam, there are some interesting but discouraging sketches of the native character. A spirit of indolence which the most stirring address can scarcely rouse to attention; a tortuous subtlety which contrives to elude the grasp of the strongest reasoner; and, it is painful to add, the habitual preference of falsehood to truth, combine to form a character which the most zealous Apostle would regard as hopeless, if it were not for that last promise of the Lord, which is the comfort and support of all missionaries and apostles. In this portion of the correspondence the missionary gives utterance to the strong feelings with which he could not but regard his strange position—standing as he did, with the exception of one companion, a single ambassador of Christ in the midst of that vast nation of idolators; and, we trust, that the solemn appeal, addressed to the Church at home, on sending “two men to storm so strong a fortress,” has not altogether failed of its effect.

For four years Mr. Fox laboured in India in patience and faith, seeing indeed, little *present* fruit of his labours, but beholding afar off the promised harvest—taking possession in spirit of the idolatrous land, in which the Lord had as yet given him scarce enough to set his foot on. At the end of that time, in November, 1845, it pleased the Lord to interrupt his work by a strange and most trying affliction. The health of his wife, who had been a faithful fellow-worker in his labours of love, suddenly gave way. She was ordered to return immediately to Europe, and Mr. Fox was induced to accompany her. At Madras she died.

It is a melancholy gratification to present to our readers the following extract. It needs no comment of ours to point out its beauty: faith, and hope, and love, evidently even then beginning to recover from a blow which had crushed his heart:—

TO THE REV. R. T. NOBLE, MASULIPATAM.

“*Barque Diana. off Cuddalore, Nov. 6, 1845.*”

“MY DEAR ROBERT,—Mr. Tucker has told you of God’s dealings with me, and of His mercy to me, and to my dear Elizabeth. She came on board to die, and to render up her spirit to Christ, and now she is sleeping in Jesus, till the day that He brings his saints with Him. Just this time last year, you and I with Sharkey, were going over 1 Cor. xv., in Teloo goo; now I am called to realize and experience its truth. Blessed be God, His comforts exceed His sorrows: and yet the sorrow is very great: no man can help me or comfort me in it, nor any creature supply the want created by the loss. You know what it is to be lonely, but you don’t know what loneliness is after five years of such close and affectionate intercourse as I had with my dear wife. It is a terrible gap: nothing as yet fills it. I trust Christ will, and that I may suffer nothing earthly to try to fill it. He has repeated the blow, still in love, in taking little Johnny to Himself: the dear baby never recovered the attack he had at Bunder,—was worse on coming on shipboard, and died yesterday afternoon, after no great pain. His dear mother has been spared the sorrow, and now has the joy of receiving him. I had no anticipations of Eliza-

beth's danger, nor had she, till the night before she died . . . . . I have nothing to recall of her spiritual state in dying—she could scarcely speak, nor do I suppose she could collect her thoughts to pray; but I do not want it. I have much to remember in days past, and some things which occurred during the weeks we were at Madras; and I should have more, had not my own hard sinful heart given way to the bustle of packing and preparation, so that I much neglected reading and prayer with her. The strong assurance and feeling that she is sleeping in Jesus, and enjoying all his love, without sin and suffering, is so great a joy, as entirely to check my desires to have her back again, and very much to turn my grief into cheerfulness. God is good beyond my hopes or thoughts, in the abundance of comforts He supplies me in my thoughts; I want more humbling, and a broken heart, and more thankfulness for His *redemption* of me. The thoughts of Bunder I cannot yet dwell on, either past or future; but I have confidence, that when it pleases God to bring me back, He will sustain me under the pain. I hope he is now preparing me for working for Him better than I have done yet. The kindness of our friends at Madras was extreme; all sympathised with me, and comforted me very much. On board I have no Christian friends, but much kindness from all, and a nice respectable gentlemanly captain and doctor—the latter has much that is hopeful. I have not yet gone to the sailors; I have been busy myself, and they engaged in taking in cargo at Pondicherry and Cuddalore—we hope, to sail for good, to-morrow, or next day. I go on shore this afternoon to bury my dear little baby; the Chaplain will bury him—he is a Christian brother, and very kind to me. The other two children and I are kept in good health . . . . . Your afflicted and affectionate brother.” (pp. 160—162.)

Mr. Fox pursued his solitary voyage to England; not neglecting the opportunity of ministering to the souls that were thus placed within his reach—yet leading, for the most part, a life of retirement. His Heavenly Father would suffer no other hand to heal the wound, than that which had inflicted it. When he landed in England, it was not difficult for his friends to see how rapidly his piety had grown amidst scenes of trial. “They took notice of him that he has been with Jesus.” The Spirit of God had now more evidently than before sealed him with the undeniable impress of a child of God; and, accordingly, a few words from his lips were enough to produce very strong effects upon his hearer, whoever he might be—so much was there of truth, reality, and simplicity in his whole character.

He staid at home only for a few months—enjoying, indeed, the refreshment of the society of those who loved him, and whom he, now, loved the best of all earthly friends; but never for a moment permitting the slightest relaxation of his spiritual frame. His interest in the cause of missions was stronger than ever;—his energies were always braced up for his work, so that it was no exertion to him, beyond the necessary pain of another parting, to return to his post in India. And, in this short visit to England, he did good service to the cause which was so near to his heart. He addressed the large meeting of the Church Missionary Society at Exeter Hall, in May, 1846, in a speech justly described by Mr. Venn as “singularly effective in the simplicity and ability with which he described his missionary labours.” There is little need, we believe, to remind the managers of that admirably conducted Society, that though brilliant oratorical efforts may assist to draw large audiences, and produce much temporary excitement, the only oratory worthy of their cause, is the eloquence of truth, and faith, and love,—the calm and serious expression of a mind which loves the Master whom it commends to others.

In October, 1846, Mr. Fox returned to his post at Masulipatam, and pursued with renewed vigor his former career of laborious enterprise. The

next few months of his life supply a large proportion of the letters which compose the volume before us. They contain much useful information respecting the character of the Hindoos—their various castes and creeds—reports of discussions with Brahmins: graphic sketches of their manners, festivals, and conversation,—together with full and free disclosures of his own inmost thoughts on missions, and the other subjects of highest interest to himself and his correspondents.

We feel it right to draw the attention of our readers to one point, especially, in the mass of deeply-important matter which here lies before us. The following passage will best state the subject to which we refer:—

“ . . . . . I have received a fresh motive, or, at least, had an old one very greatly strengthened, for engaging in missionary work. I think I have, for two or three years past at least, ceased to expect, as unauthorized by the prophecies, an universal or general conversion of the nations to Christ. Some may become professedly so or not, but one object of a missionary is to be engaged in calling Christ’s sheep out of this naughty world, and gathering them together to wait for Him. But my strong motive of late has been the promise—that when the Gospel has been *preached* (it does not say received, or not) among all nations, then shall the end come: so that when I go and tell the people of Christ,—whether they listen or not—one of the two grand objects of my mission is already completed. I think this might be an additional motive to set before really godly young men who are lovingly looking for Christ’s appearance. He cannot come till the missionary work is done: the longer it is in being done, the longer is the great and joyful day put off; and the more that these young men stay at home, the more is the work delayed. If they say in their hearts, ‘ Even so, come, Lord Jesus,’ they ought to prove it by their actions, by coming out here to hasten His coming. . . . .” (pp. 299, 300.)

And the same view is still more clearly propounded at page 306:—

“ I dare not undertake to say that I am right: but for several months past I have come to the conclusion that missionary work obtains, not only a peculiar interest, but also draws its chief importance from its close connexion with our Lord’s second coming. The prophecy, that ‘ the Gospel of the kingdom must first be preached among all nations, and *then shall the end come,*’ appears to me to have reference, not only to our Lord’s coming at the destruction of Jerusalem, but to His greater and final coming; if so, all delay in missionary work is delay of that blessed day, towards which our eyes are bent in eager expectation: all increase of activity and speed in preaching the Gospel, hastens its glorious approach: and considering that no promise, of which I am aware, leads us to expect that at that day England will be more holy, or the Gospel more fully preached, or the people more spiritually provided for than at present.—then the conclusion is forced upon us, that every godly minister who remains in England, while he *might* go abroad to heathen countries, is by this step delaying our Lord’s coming; and for myself it is a subject of frequent joy, that with all my imperfections and inability, which render me rather fit for some unimportant post in England, than for the glorious and difficult one in which I am placed, I am yet an instrument in hastening the great day.” (p. 306.)

We could have wished that Mr. Elliott had given us his valuable opinion on this point. He refers to it, indeed, in his preface—but only very briefly, and seems to imply his disapproval of this particular motive to missionary exertions. For ourselves, we do not hesitate to avow, that we should be sorry to hear that such an opinion formed the chief motive to labour, and the chief ground of hope in the missionaries of our Church. But let us not be hasty to censure this eminent servant of God, because, at a particular period of his life, he suffered a particular feature of the truth to hold a too prominent position in his system. We ought to be sure that we feel

an equal love for our Master, and as strong a desire for His Advent, before we venture to analyze the motives of such a man. And it may be well also, before we pass judgment, to reflect on the constant discouragements and disappointments which chill the hopes and check the energies of a missionary. Henry Fox, sitting alone in his solitary tent or bungalow, resting after a day of weary discussions, or vehement disputings with a host of unmovable Brahmins, might well find comfort in the thought that the appearing of his dear Lord—so longed for by all that are His in truth—would not be delayed till all these stubborn hearts should be brought into subjection to His Gospel,—that he himself, at any rate, was not altogether losing his labour. He was preaching the Gospel to the nations, and reaping the blessing attached to the discharge of that duty. At all events, admitting that the motive in question cannot be safely regarded as the mainspring of missionary exertion, what an undeniable evidence does his language supply of the depth and strength of his love for Christ, and desire for his coming! As long as our Church missionaries find their real support and best consolation in this ardent longing, and this confident looking for their Master's return, we have no reason to fear they will relax in their efforts to do His work, or that their love for Him will withdraw their affections from the souls for whom he died.

For the close of his brief and honorable career, we must refer our readers to the work itself. The last scene is described with admirable simplicity and truth by Mr. Fox's sister, who had diligently sown and watered the seeds of grace in his youthful heart, and now reaped the abundant fruit as she witnessed his happy and triumphant departure to glory. It was otherwise with Henry Martyn. No affectionate friends stood by him in his last illness. No fond recollection treasured up his last words of hope and faith. But to Henry Fox it was given to glorify his Master in his death as well as in his life. There is not a more touching, or a more encouraging narrative in the whole range of Christian Biography, than the story of his last days.

Under the walls of the Cathedral of Durham, within a stone's throw of their father's grave, in the house that was his home, his two little children are now growing up in "the nurture of the Lord." May the God of their father and mother make them His own dear children in Jesus Christ!

We cannot forbear, in conclusion, offering our humble tribute of congratulation to the good and faithful men who conduct the Church Missionary Society, on the manifest blessing which attends their glorious work. That venerable Society is a mother of heroes. Its conductors and missionaries have fairly vindicated the catholic spirit of our Church. They have shown that it is possible to combine the unity of purpose which is the boast of Jesuits, with a simplicity, truthfulness, and singleness of heart, simply apostolic. Profound learning tempered with humility; enterprise shrinking from no dangers, yet unmingled with the slightest personal ambition; the zeal of enthusiasm, guided by the soundest practical discretion; such are the strange and striking combinations of character which meet us, as we follow Krapf, and Crowther, and Beale, through their perils and labours. Placed in widely separated positions, among nations different and opposite in habits, religion, and character, the missionaries of the Society are applying the one specific for all human evils; boldly trying the great experiment in the sight of the nations. Trusting to the word that never fails, they propose to soften the New Zealander, to revive and invigorate the Hindoo, to

tame the Indian of the Red River, to instruct and elevate the Negro, to teach and humble the Chinese,—all by the one talisman of the name of Christ. Need we say how earnestly we pray for their success?

Some of the sketches, as well of character as of scenery, contained in that part of Mr. Fox's letters which were written during his second visit to India, are so lively, interesting, and illustrative of the character of the writer, that we are tempted to give our readers a few specimens. The following is an interview and an argument with a Hindoo recluse: it is remarkable what a strong family resemblance there is among recluses of all denominations.

“ I passed from him to visit the Hermit of the Hill ; not one of those dirty obscene beggars who call themselves Fakeers, or Sanyassees, and hang about towns and villages, but a real hermit, who has lived there in his cave, as he told me, for thirty-five years. I had heard of him from others, and found him just as I had expected. I believe that formerly he really practised asceticism, but he has long given that up, and seems to be enjoying the results of his asceticism in the respect and presents of the people. His cave is made into a very comfortable abode, and its site is particularly well chosen, inasmuch as it escapes all the heat and glare of the sun after an early hour in the morning. I found him sitting on his stool, with three old Brahmins from the town chatting with him ; he had chairs, a cot, a table, and many more little conveniences than most natives have. On an old rug on the cot sat, covering and mummbling like a monkey, a young man, who apparently aspires to be the future possessor of the cave. The hermit himself was a comfortable, fat, elderly gentleman, with a clean cloth round his waist, and a clean skin on his body, which, by its comfortable folds, showed the good living he enjoyed. He saluted me in a very friendly manner, and gave me a chair, and then began to enumerate the number of European gentlemen who had paid him a visit, and exhibited their kindness by leaving him a present. I treated him with great respect ; and, after some general conversation, I told him I had a question to ask him, for which I should be much obliged if he could give an answer. ‘ I had committed many sins,’ I said, ‘ and I knew that it was only just that God should punish sin ; how could I escape this punishment ? ’ He answered me very readily by the old tale, ‘ You must meditate upon God, you must pray, you must give alms,’ &c. ; and he was quite satisfied with his answer, as were also the Brahmins who sat listening. I told him in a humble way, that even I was able to discover that this would never do to remove my sins ; for all these prayers, devotions, alms, &c., proceeded from out of my evil heart, and how could they, being evil, cure its corruptions ? I added, by way of illustration, (what I find to be unanswerable and a most useful simile), that in Masulipatam there are salt wells, and consequently the water in them is useless, and I knew that if a man was to draw a few buckets full of the salt water out of one of them, and then pour it back again into the well, he would never by this means make the salt water sweet. He acknowledged my illustration, and passed on to general conversation : but I brought him back again, reminding him that he had not satisfied my question ; he merely repeated his former recipe, and I told him again that I knew it would not do, for that for years past I had been praying to God, &c., as he told me, and yet all this so-called righteousness had not removed my sins, nor given me that peace of mind which ought to accompany forgiveness. He still had no other remedy to give me, but said if we poured good water into the salt well, would not that cure it ? I acknowledged it might, but ‘ where is the good water to come from ? my heart produces only salt water.’ At last I told him and his friends that I would go home and try their experiment with a salt well near my house ; this made them laugh, for they saw my intended application. On finding that the conversation was going to turn in other directions, I told them plainly that I knew a way of remission of sins : and then unfolded Christ to them, dying on the cross to suffer our punishment and to pay our debt. After talking on this subject some time, I left three or four tracts with them and came away.” (pp. 212—214.)

When wearied by the perpetual conflict with human nature under a very degraded form, Mr. Fox was not left without that comfort which the Christian always finds in contemplating the beauties of earth, and wood, and sky. He can "always rejoice in giving thanks for the operations of *His* hands."

"The same afternoon I ascended the hill immediately behind our little bungalow: my path lay up the slight hollow or valley which separated the rounded purple crags of two projecting parts of the mountain: it was a good path, consisting of irregular steps, made of large blocks of granite, and was probably formed 300 or 400 years ago, when the Hindoo kings dwelt in the palace on the rock. The ascent was delicious; the sun was just hid from me by the crest of the hill I was ascending, but shone brightly on the sides of the projecting rocks, and made the green trees that fringed them yet greener, and filled the plain below me, and the wooded range of hills beyond it, with a flood of bright light. The path lay through a low but luxuriant wood, and the rich scent from numerous flowering creepers so filled the air, as to remind me of the deliciousness of an English hot-house full of tropical plants; but there was not the moist closeness of such a place. Twenty minutes of delightful ascending led me to an old ruined gateway, overhung by the dilapidated remains of the palace, beetling over the rock. I pushed on through it, and had not gone many yards before a most lovely spot opened itself to me. My path lay on the edge of a small basin, in the heart of the hills. A level bottom half-a-mile across was covered with marshy grass, and in one corner had a rocky pool of clear water. I stood about twenty feet above it; at its edge were two or three large banyan trees scattered about, with their pendant threads hanging down to the marsh below, and full of parrots and minas; on all sides rose and fell the ridge of the hills in a most irregular broken line, sometimes presenting bare crags, but more commonly covered with irregular wood, and bright green tufts of grass. Winding my way by the edge of this beautiful nest among the hills, full of greenness and of bright light, and not altogether without marks of human work, for the crumbling wall of the fortress here and there showed itself among the trees, or crowned the peak of the hill,—I arrived at the gate at the opposite side to that by which I had entered; and here there burst on my sight a view as beautiful as it was unexpected. At once stretching away below me, and reaching to the right hand and the left, lay quite a sea of bright green forest, closely covering the rugged spurs and supports of the main ridge of mountain, which reached away to the distance of three or four miles. Beyond this was the level plain in sober colouring; but a little to the left, glowing like silver in the rays of the evening sun, which dazzled my eyes as I looked westward, lay the great river Kistna, a couple of miles in width, and studded with small islands. I had not seen so fair a scene since I left the Neilgherry Hills; nor can I call to mind any one spot there which was so lovely; there were many on a larger and grander scale; I think I know of none more beautiful. I spent an hour in scrambling by rugged paths, all made in olden days, up to the top of some of the surrounding peaks and ridges, which were surmounted by long walls and bastions, except where the rock was so precipitous as not to need any defence." (pp. 285, 286.)

And we cannot deny our readers the pleasure of observing, amidst so much that is discouraging, and even repulsive, in the Hindoo character, one feature, at least, which shows a capacity for what is good, and true, and noble:—

"The same evening, as I was returning to our bungalow, I fell in with a most interesting character; he was a Sepoy, who I found, after a few words of conversation, was there on leave of absence, and was about to start to rejoin his regiment (the 16th Madras Native Infantry) in a few minutes. I discovered that though he was a stranger to me personally, yet by his gallant exploit he was well known,



not to me only, but to thousands more. In the war in the Sawin Warre, in 1845, he had been taken one day as an orderly by a Lieutenant Campbell, of the Bombay European Infantry, who, with a party of thirty or forty of his own men, had been ordered to dislodge a party of the enemy from the dense jungle close at hand. This Sepoy, Kotappa by name, was the only native of the party, all the rest were European soldiers. When they had advanced a little way into the forest, they were fired on by an unseen enemy with deadly aim, and nearly half the soldiers were struck down dead. He described here the wounds of several of them : among others, the officer was shot in the forehead, and fell dead. The soldiers retreated ; Kotappa, who was thus left alone, threw himself flat on the body of the officer, and after a few minutes discovered that the enemy had retreated, as well as his friends ; so, rising up, he took the dead body on his shoulder, and carried it some little distance to the rear, where he laid it down, to return for the cap, sword, and double-barrelled gun of Lieutenant Campbell. While he was returning with these, five of the enemy made their appearance, armed with matchlocks ; one of them fired at him and wounded him in the fleshy part of his arm. He said that he was in a great fright himself, expecting that his last hour was come ; but he knelt down and took deliberate aim with the officer's gun which was in his hand, and shot one of the five men in the knee ; the others, seeing him fall, took to their heels ; and some of our officers hearing the firing, concluded that there must be some of the party who had advanced into the jungle yet alive, and sent forward some troops to bring them off : these brought back Kotappa, the wounded enemy, and the dead body. For this gallant action, Kotappa has been rewarded by the Madras Government with a star of merit, to be worn on the breast, and with promotion to the rank of Naick (corporal). But the circumstance which had led to my being familiar with this story was this :—some of the inhabitants of Perth, in Scotland, of which town Lieutenant Campbell was a native, had struck a large and beautiful gold medal, on which was recorded, both pictorially, and in Hindostani and English, the event which drew forth this mark of their gratitude ; and sent the medal to Kotappa. He brought us the medal to the bungalow, to show it to us, and seemed to be justly proud of the distinction conferred on him, though at the same time he was a man of quiet and humble manner. He was very grateful to the East India Company, for the rewards which he had received from them. He is a native of Condapilly, and of the Golla or cowherd caste. I was reminded of David the shepherd, who went up against the lion and the bear and slew them, and I grieved at the difference of this poor man and the Bethlehemite ; for the former knew not how to 'go up in the strength of the Lord.' We took the opportunity of telling him of a yet better Master than the Company, and of yet more glorious deeds done for him than he had done for his officer, and gave him a couple of tracts to read on the way." (pp. 286—289.)

With what feelings of peace and pensive satisfaction does the mind arise from the contemplation of Memoirs such as these ! How far is this from being the case, when we have been occupied in the study of biography of mere men of the world ! Let the Christian student, for example, take up one of those deeply interesting volumes in which Lord Campbell has supplied us with the "Lives of the Chancellors" and "Chief Justices of England," and, if his mind sympathises with ours, he closes the book with a feeling of melancholy, as he perceives the remote alliance which in many cases appears to subsist between moral and intellectual greatness ; and between worldly prosperity and true happiness. When some of those, the most distinguished in the annals of public life, quit the stage on which they have played so brilliant a part, we are tempted to ask, "Your fathers, where are they ?" and we make haste, perhaps, to shut our eyes upon the contemplation of the future and the eternal. But we watch the flight of such a man as the subject of this Memoir, almost in the same frame of

mind with those who gazed on an infinitely more glorious ascent, and who "returned to Jerusalem with great joy." His sayings abide with us,

"As though an angel,  
In his upward flight, had left his mantle  
Floating in mid air."

We long to receive the descending garment; and the desire of our heart is, that *his* God may be *our* God for ever and ever.

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## Intelligence.

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### CENTRAL OR EXECUTIVE EXPENSES OF MISSIONARY SOCIETIES.

FROM remarks that we have not unfrequently heard, we have received the impression that by many, the Central or Executive Expenses of the Missionary Society of the Protestant Episcopal Church, have been considered as far greater in proportion to the receipts, than those of other similar institutions.

Satisfied that this was not the case, we have taken the pains to compare our Executive expenses with those presented in the last printed reports of the most important Missionary Societies, English as well as American, and also of the American Bible Society—so far as the latter could properly be classed with the rest. The statement is subjoined; and it will show how widely different from the common impression is the fact, both as respects the proportionate expenditure in the executive department, and the amount of active agency employed in the collection of funds. We confine the comparison to the Foreign Department of our Missionary Society, because the expenses of the Domestic branch being very considerably less, a statement embracing the expenditure of both would not present a fair view of the case.

The system of the Propagation Society in England is most analogous to our own. In that, they rely less upon agencies, and look to the parochial clergy, and to the annual "Queen's letter," answering to our Advent and Epiphany collections; but even in this case we find a sum exceeding \$4000, charged for expenses of deputations in collecting funds.

We have taken the opportunity to examine the comparative expenditure in printing Missionary Periodicals and Reports, and we find that our own Missionary Journal is the only one that is not a heavy charge upon the annual income of the society. Indeed, by none of the institutions, whose reports we have examined, is it either designed or desired that their missionary publications should be self-supporting. They all consider a wide diffusion of these, an important means of exciting an interest in missionary affairs.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,  
FORTY-FIRST REPORT.

|                                                                                          |        |                 |
|------------------------------------------------------------------------------------------|--------|-----------------|
| Receipts.....                                                                            |        | \$251,862       |
| <i>Executive Expenses :</i>                                                              |        |                 |
| Thirteen District Secretaries, or Travelling Agents,.....                                | 15,703 |                 |
| Salaries of three Secretaries, one Treasurer, and Clerk hire,                            | 7,623  |                 |
| Office and miscellaneous expenses,.....                                                  | 2,896  |                 |
|                                                                                          |        | <u>\$26,227</u> |
| Missionary publications, beyond amount received from }<br>sales and subscriptions, ..... | 8,284  |                 |
|                                                                                          |        | <u>\$34,511</u> |

AMERICAN BIBLE SOCIETY—THIRTY-THIRD REPORT.

|                                                                                                          |           |                    |
|----------------------------------------------------------------------------------------------------------|-----------|--------------------|
| Receipts.....                                                                                            |           | \$251,870          |
| <i>Expenses.</i> —Salaries of two Secretaries, one Agent, and }<br>one Treasurer, &c.....                |           |                    |
|                                                                                                          | 5,830 64  |                    |
| Salaries and expenses of thirty travelling Agents, &c....                                                | 20,480 96 |                    |
| Salaries of Depositary, Book-keeper, four }<br>Clerks, and incidental office expenses not }<br>included. |           | <u>\$26,311 60</u> |

PRESBYTERIAN BOARD OF MISSIONS—THIRTEENTH REPORT.

|                                                                                         |          |                    |
|-----------------------------------------------------------------------------------------|----------|--------------------|
| Receipts.....                                                                           |          | \$104,665 40       |
| <i>Expenses.</i> —Salaries of two Secretaries, one Treasurer, }<br>and Clerk hire,..... |          |                    |
|                                                                                         | 5,682 94 |                    |
| Salaries and travelling expenses of seven Agents,.....                                  | 4,428 00 |                    |
| Miscellaneous, office, &c.,.....                                                        | 1,325 54 |                    |
|                                                                                         |          | <u>\$11,436 48</u> |
| Missionary publications, and printing above sales }<br>and subscriptions,.....          | 1,797 00 |                    |
|                                                                                         |          | <u>\$13,233,48</u> |

ENGLAND.

CHURCH MISSIONARY SOCIETY—FIFTY-FIRST REPORT.

|                                                                                       |              |                    |
|---------------------------------------------------------------------------------------|--------------|--------------------|
| Grand Total of receipts,.....                                                         |              | £104,273 6 10      |
| Salaries of three Secretaries, and of Clerks,.....                                    | £2,066 15 10 |                    |
| Office and miscellaneous expenses,.....                                               | 1,174 15 2   |                    |
| Salaries of 15 Association Secretaries,.....                                          | 2,825 0 0    |                    |
| Other expenses of District Association,.....                                          | 2,207 2 6    |                    |
| Postage and Anniversary expenses,.....                                                | 440 16 9     |                    |
|                                                                                       |              | <u>£8,714 10 3</u> |
| Missionary publications, above amount received }<br>for sales and subscriptions,..... | 3,400 11 1   |                    |
|                                                                                       |              | <u>£12,115 1 4</u> |

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS—ONE HUNDRED AND FORTY-NINTH ANNUAL REPORT.

|                                                                                 |               |
|---------------------------------------------------------------------------------|---------------|
| Receipts.....                                                                   | £68,371 13 6  |
| Expenses for Deputations collecting funds,.....                                 | 866 11 11     |
| Salaries and Clerk hire.....                                                    | 1,713 6 0     |
| Office and Miscellaneous Expenses.....                                          | 1,926 19 0    |
| Missionary publications and reports, above }<br>sales and subscriptions,..... } | ---3,918 3 10 |
|                                                                                 | £8,425 0 9    |

PROTESTANT EPISCOPAL MISSIONARY SOCIETY, U. S. A., FOURTEENTH REPORT.

|                                                     |             |
|-----------------------------------------------------|-------------|
| Receipts.....                                       | \$34,800 79 |
| Salaries of Secretary and Assistant Secretary,..... | 2,750 00    |
| Incidental expenses,.....                           | 775 07      |
|                                                     | \$3,525 07  |

Missionary publications no charge upon the treasury for several years past, although a deficiency of \$150 was reported in 14th Report.

This comparison of the statement of the executive or central expenses of our own institution with those of others, will fully bear out all that we have ever said on the subject.

AFRICA.—A letter from the Rev. C. C. Hoffman, via England, dated Monrovia, 30th January, announces the arrival of the Liberia Packet at that place on the 25th January. The passage had been rough; but both Mr. and Mrs. Hoffman were well. He speaks of having found letters there from the Mission at Cape Palmas, dated 26th Dec., which contained the pleasing news of the good health of all the members of the Mission at the Cape. Mr. Hoffman expected to reach his station about the 15th February. He had engaged a good mason at Monrovia to superintend the erection of the new Mission chapel at Dr. Payne's station at Cavalla.

CHINA.—Advices have been received from Shanghai to 14th February. Bishop Boone's health was still feeble, although he was enabled to continue an active supervision of the affairs of the Mission.

The school chapel is the Bishop's especial field of labour, aided occasionally by the Rev. Mr. Syle. The Mission Church in the city is under Mr. Syle's care, subject to the supervision and with the frequent attendance and counsel of the Bishop. In the school chapel there are daily morning and evening prayers, with a brief exposition of Scripture; and on Sundays divine service and a sermon in the morning, and a catechetical exercise in the afternoon. At the Mission Church there are two services on Sundays, and on Tuesdays and Fridays the Rev. Mr. Syle instructs classes in the Scrip-

tures and in the Catechism. In the care of the candidates, Mr. Syle has the aid of Chae, probably admitted to Holy Orders ere this, and of one of the converts named Soodong. There is also a regular and frequent distribution of tracts.

During the year 1850 twelve converts were baptized, making the whole number baptized twenty-two, two of whom were infants. There are now nine candidates for baptism.

Bishop Boone reiterates with affecting earnestness his appeal for Missionaries; and for funds wherewith to erect immediately a building for a female school. The amount for the latter yet needed is \$1,700.

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ATHENS.—Advices from the Rev. Mr. Hill to 18th April have been received. He reports a distribution of the following works, viz.: Bishop Watson's Reply to Gibbon; Reply to Paine; Lyttleton on Conversion of St. Paul; Progress of Sin; A Message from God; Time and Eternity; Old Man of the Hospital; The Bible worthy of all Honour; Evidences of Christianity; Robinson's Scripture Characters, &c.

"The places to which such tracts as the above have been sent, are (besides the district immediately around us) to Eubœa, Macedonia, Thessaly, Elis, Arcadia, Achaia, Corinth, Crete, and many of the islands of the Ægean. We have frequent applications from those who have in former years been connected with our schools, and who are now dispersed through various parts of Greece. The little tract, 'Aunt Harding's Keepsake,' is finding its way into many a village-school, not only in Greece, but in Crete." Opportunities had also offered for the distribution of the Scriptures.

The Missionary further reports the following as having been translated and published by him with funds derived from the American Tract Society:—"Watson's Reply to Gibbon; Reply to Paine; Conversion of St. Paul; Selection from Melville's Sermons; Precept upon Precept; Peep of Day; Line upon Line; the two latter just completed. With aid from Miss Harding, Philadelphia, The young Cottager."

With funds from Church of Epiphany, Philadelphia, 6 small volumes, 1,000 copies each, of "Infant Library."

With aid from St. Andrew's Church, Philadelphia, "Aunt Harding's Keepsake."

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ANNUAL MEETING OF THE BOARD OF MISSIONS.—The annual meeting of the Board of Missions, will be held in St. Bartholomew's Church, New-York, on the fourth Tuesday in June, (the 24th of the month,) at 10 o'clock in the morning, on which occasion the Holy Communion will be administered.

The Annual Sermon before the Board will be preached on the evening of the first day of the meeting of the Board, at the Church of the Ascension.

On the second evening of the Session, in accordance with a standing resolution, a Missionary meeting will be held, and addresses delivered on the subject of Missions.

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**TREASURER'S ACCOUNT.**—All remittances to be included within the accounts of the present financial year, must be in the Treasurer's hands on or before the 15th June. The books must necessarily be closed on that day.

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**JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.**—In the May number it was announced that this venerable Society had resolved upon celebrating their 150th Anniversary by special and simultaneous services throughout England.

The following letter from the Archbishop of Canterbury, addressed to the Bishops of our own Church, inviting a union in this pleasing commemoration, has received a general and cordial response.

“LAMBETH, March 28, 1851.

“*Right Rev. and Dear Brother*: I think it right to apprise you, that the Society for the Propagation of the Gospel in Foreign Parts, having, through the goodness and favour of Almighty God, been permitted to complete a century and a half of Missionary labors, has resolved to commemorate with thanksgiving and prayer, the close of its third Jubilee. The commemoration will commence on Monday, June 16, being the Anniversary of the signing of our Charter, with full Church Service in Westminster Abbey; and on the following Sunday, June 22d, Sermons, appropriate to the occasion, will be preached in the principal London Churches. It is unnecessary for me to enter into further particulars, as they will be found in the accompanying printed circular. The Society has good reason, to expect, that what may be called its solemn Jubilee, will be observed in all the Colonial Churches: but the occasion seems to justify the hope of a still more comprehensive union of prayer and praise.

“Bearing in mind the relation of our two countries, and the intimate connection which subsisted between the Society and many of the States during the greater part of the last century, I feel some confidence in proposing to you the joint celebration of a Jubilee, in which all the members of our Church must feel a common interest. I venture, also, respectfully to submit, whether, in a time of controversy and division, the close communion which binds the Churches of America and England in one, would not be strikingly manifested to the world, if every one of their Dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church,—a Society which, from its first small beginnings in New-England, has extended its operations into all parts of the world, from the Ganges to Lake Huron, and from New-Zealand to Labrador. Such a joint commemoration, besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a Missionary spirit, and so be the means, under the Divine blessing, of enlarging the borders of the Redeemer's kingdom. In submitting to you this proposal, it can hardly be necessary to add, that we “desire no gift,” but only your Christian sympathy, and the Communion of Prayer. If, however, the

alms of your congregations be added to their prayers, we should rejoice to see them appropriated to the relief of the present needs of your own Church. It would be a great satisfaction to me to learn from you at any moment of leisure, whether you have thought it expedient to take any step in this matter; and now, commending the whole subject to your serious consideration, and yourself to God's care and protection,

"I am, Right Rev. and dear brother, your affectionate brother in the Lord,  
J. B. CANTUAR."

## A c k n o w l e d g m e n t s .

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from April 15, to May 15, 1851.

#### NEW-HAMPSHIRE.

*Concord*—St. Paul's, Gen. \$6;  $\frac{1}{2}$  Fruits of Self Denial in Lent, \$4; two ladies, fem. ed. Chi., \$3. . . . . 13 00

#### VERMONT.

*Brandon*—St. Thomas's, in addition to \$4 acknowledged in April No. . . . . 2 00

#### RHODE ISLAND.

*Lonsdale*—Christ, Af. . . . . 4 21  
*Providence*—St. John's members of, for support of Rev. E. W. and Mrs. Syle, Chi., \$900  
 A family of do., for ed. Chi., through R. H. Ives, Esq. . . . . 25  
 ————— 925 00  
 Grace, S. S. Juvenile Sewing Society, ed. of Eleanor Vinton, Africa. . . . . 20 00 949 21

#### CONNECTICUT.

*Bellulchem*—Christ, China. . . . . 3 00  
*Birmingham*—St. James's. . . . . 5 00  
*Pomfret*—Christ, by Rev. R. Park, D. D. . . . . 20 00  
*Watertown*—Christ Church, of which \$10, and \$7 for Female School Building, China. . . . . 37 00  
 Christ, H. F. B. . . . . 3 00  
*Windham*—St. Paul's, Epiphany Collection. . . . . 1 48 69 48

### NEW-YORK.

*Brooklyn*—Grace, special Easter off'g of a parishioner, Af., by Rev. F. Vinton, D. D. . . . . 5 00  
 Ladies' Missionary Circle, Brooklyn, by Miss Pierrepont, ed. fem. child, Chi. . . . . 25 00  
*Charlton, Ballston Spa*—St. Paul's. . . . . 3 00  
*Flatbush*—St. Paul's, by Rev. Wm. Long. . . . . 5 94  
*New-York*—Ascension, subs. of late Dr. R., ed. Chi., \$25; a member of, \$1; F. D. P., \$25; Mrs. D. Remsen, China, \$200. . . . . 251 00  
 St. George's, Stuyvesant Sq. S. School Chi. Fem. Sch. Building, \$35; Sch. at Cape Palmas, from "Little Harry,"\* \$10; for schools in Greece, Af. & China, \$232 94. . . . . 277 94  
 Ascension, Mrs. A., by Mrs. Dr. Bedell, ed. China. . . . . 10 00  
 St. Bartholomew's, Gen., \$179 38; Af., \$2 50; S. C., for ed. Chi., 2 years, \$50; through S. Cambreleng, Esq. . . . . 231 88  
 Do. do., Sunday School; by Jac. Reese, Esq.,  $\frac{1}{2}$ . . . . . 32 32  
*Otsego Co., Morris*—Amos Palmer, Esq. . . . . 10 00  
*Saratoga*—Bethesda, S. S., \$8 "Easter off'g, 14 — 22 00  
*Troy*—S. S., St. John's, ed. pupil, boys' school, Chi. . . . . 25 00 899 08

#### WESTERN NEW-YORK.

*Miscellaneous*—From 3 friends in answer to Miss Tenney's appeal for Fem. Sch. Building, China. . . . . 5 00

\* The free-will offering of a little boy in the Sunday School of St. George's, transmitted by himself.

## NEW-JERSEY.

|                                                                        |       |       |
|------------------------------------------------------------------------|-------|-------|
| <i>Newark</i> —"An infant's Easter offering for Cape Palmas, Af."..... | 1 00  |       |
| <i>Orange</i> —St. Mark's.....                                         | 10 00 | 11 00 |

## PENNSYLVANIA.

|                                                                                   |         |        |
|-----------------------------------------------------------------------------------|---------|--------|
| <i>Harrisburg</i> —St. Stephen's.....                                             | 20 00   |        |
| <i>Lewisstown</i> —St. Mark's, part of Easter off gs.....                         | 3 00    |        |
| <i>Norristown</i> —St. John's, by Rev. N. Stem.....                               | 32 00   |        |
| <i>Philadelphia</i> —Church of the Epiphany—                                      |         |        |
| Congregation.....                                                                 | \$250   |        |
| Ladies' Sewing Soc.....                                                           | 250     |        |
| S. S. of do.....                                                                  | 250     |        |
| For support of Rev. John Payne, D. D., Africa.....                                | 750     |        |
| S. S. of do, ed. S. H. Tyng, Af.....                                              | 20      |        |
| Several ladies of do, ed. of James Henry Fowles, Africa.....                      | 20      |        |
|                                                                                   | —790 00 |        |
| Grace, Male Society, promotion of Christianity, Mr. Syle's poor purse, China..... | 20 00   |        |
| St. Philip's, Young Ladies' Miss. Soc., China.....                                | 25 00   |        |
| Do, ed. Isabella and Ed. Neville, Africa.....                                     | 40 00   |        |
| Zion, Kensington, for Rev. J. Rambo.....                                          | 5 00    |        |
| M. B. and A. B., Fem. Sch. Building, China.....                                   | 5 00    | 940 00 |

## MARYLAND.

|                                                   |  |       |
|---------------------------------------------------|--|-------|
| <i>Washington, D. C.</i> —Christ, two ladies..... |  | 10 00 |
|---------------------------------------------------|--|-------|

## VIRGINIA.

|                                                                            |       |        |
|----------------------------------------------------------------------------|-------|--------|
| <i>Alexandria</i> —Miss S. R. Smith, for Rev. Mr. Syle's private acct..... | 30 00 |        |
| St. Paul's, by Rev. J. T. Johnston.....                                    | 61 00 |        |
| <i>Brunswick Co.</i> —St. Andrew's parish.....                             | 10 00 |        |
| <i>For'ress Monroe</i> —T.....                                             | 5 00  |        |
| <i>Meherrin Parish</i> —Colored Congregation, for Africa.....              | 4 00  |        |
| <i>Westmorland, Montross Par.</i> .....                                    | 2 00  | 112 00 |

## SOUTH CAROLINA.

|                                                                         |      |       |
|-------------------------------------------------------------------------|------|-------|
| <i>Charleston</i> —Monthly Miss. Lec. St. Michael's, S. S., Africa..... | 4 25 | 24 25 |
|-------------------------------------------------------------------------|------|-------|

## GEORGIA.

|                                                                                                                                                 |        |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------|
| <i>Ogeechee Mission</i> .....                                                                                                                   | 10 00  |        |
| <i>Richland</i> —Zion, Epiphany Collection, Africa, \$52 18; monthly col., Af., \$17 32.....                                                    | 69 50  |        |
| <i>Savannah</i> —Christ offerings \$1, and \$5 for Mrs. Hill's School, Greece; Fem. Miss. Soc., \$35; S. S., ed. Edw. Neufville, Af., \$20..... | 61 00  |        |
| St. John's, by Rev. R. M. White.....                                                                                                            | 100 00 |        |
| Miss L. J. Ker, ed. Thomas Cranmer, Af.....                                                                                                     | 20 00  |        |
| Ladies' African Sewing Society, Genl., \$23; ed. E. Newcombe, Lucie Byrd, Sarah Gallagher, and—, Africa, \$80.....                              | 105 00 | 355 50 |

## FLORIDA.

|                                                                         |       |       |
|-------------------------------------------------------------------------|-------|-------|
| <i>Tallahassee</i> —Miss Mary P. Randolph, and Mrs. L. B. Parkhill..... | 10 00 |       |
| <i>Key West</i> —St. Paul's.....                                        | 5 00  | 15 00 |

## LOUISIANA.

|                                                  |  |       |
|--------------------------------------------------|--|-------|
| <i>New-Orleans</i> —Christ, S. S., ed., Chi..... |  | 25 00 |
|--------------------------------------------------|--|-------|

## TENNESSEE.

|                                      |  |      |
|--------------------------------------|--|------|
| <i>Williamsport</i> —St. Mark's..... |  | 3 00 |
|--------------------------------------|--|------|

## OHIO.

|                                                                    |       |       |
|--------------------------------------------------------------------|-------|-------|
| <i>Cincinnati</i> —St. Paul's, by Rev. G. D. Gillespie.....        | 32 38 |       |
| <i>Gambier Harcourt Parish</i> .....                               | 13 00 |       |
| <i>Pvtnam</i> —Easter offering of a female friend to Missions..... | 15 00 |       |
| <i>Zanesville</i> —St. James's, \$25 84; S. School, \$2 16.....    | 28 00 | 88 38 |

## ILLINOIS.

|                                           |  |      |
|-------------------------------------------|--|------|
| <i>Collinsville</i> — $\frac{1}{2}$ ..... |  | 1 75 |
|-------------------------------------------|--|------|

## MICHIGAN.

|                                                          |  |      |
|----------------------------------------------------------|--|------|
| <i>Marshall</i> —S. S., Trinity, Christmas offering..... |  | 3 25 |
|----------------------------------------------------------|--|------|

## IOWA.

|                                              |  |            |
|----------------------------------------------|--|------------|
| <i>Kcokuk</i> —By Rev. Otis Hackett.....     |  | 1 50       |
| Received from April 15, to May 15, 1853..... |  | \$3,563 40 |

Received from June 15, 1850, to May 15, 1851, \$30,571 66.

NOTE.—Page 278—To the words "PROT. EPIS. MISSIONARY SOCIETY, U. S. A., 14TH REPORT," should have been added "FOREIGN DEPARTMENT."

The receipts of the "PROP. SOC. FOR PARTS," on same page, are exclusive of interest on funded resources.

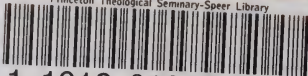








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